

7/6 collated  
Casa, J.  
7/6  
THE ARTS

OF

Grandeur and Submission :

OR, A

DISCOURSE

Concerning the

BEHAVIOUR

Of Great men towards their Inferiours ;  
and of Inferiour Personages towards Men  
of greater Quality.

*Written in Latin by Joannes Casa Archbishop  
of Benevento, Author of the famed Galateus con-  
cerning Manners : and rendered into English.*

---

By HENRY STUBBE Oxon.

Now Physician at Warwick.

7/102 The Second Edition.

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*Quintilian. Instit. Orat. l. 4. c. 1.  
Operum fastigia spectantur, latent fundamenta.*

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To my very worthy Friend  
Sir Charles Lyttleton Knight, late  
Deputy-Governour of *Jamaica*, one  
of the *Cup-bearer*, to His *Sacred Ma-*  
*jesty*, and *Major* in the *Sea-Regiment*  
to his *Royal Highness*.

S I R,

**A**lthough this *Treatise* may  
seem *impertinent* to a Per-  
sonage of *your* Endowments  
and Worth; yet I could not  
but *Dedicate* to the *Preserver* of *my* Life  
the first *Essay* of *my* recovery; and let  
you see that however I may be *unfor-*  
*tunate, necessitous, or weak*, yet I cannot  
cease to be *acknowledging*. When I was  
in *Jamaica*, I had the honour of *your*  
*favour*; and I participated together  
with others the *happiness* of that *Go-*  
*vernment*, which needed not the *capri-*  
*chios* or *follies* of any insolent and un-  
worthy *successour*, to endear it to the

*The Epistle Dedicatory.*

Inhabitants. When I was sick, you made me a part of *your care* : & when *my own resolutions* , added to the *violence of my disease*, had inclined me to *die*, you *commanded me to live*: and that I yet retain so much breath as to make this *profession*, it is out of obedience to *your Authority*, as well as an effect of *your Tenderness*. But I am not onely to render you *thanks* for that *being* I derive from *your goodness* : Moral Philosophy teacheth me, and that more *solemnly*, to acknowledge the *Author of my well-being* : and it is with all the *hast*, as well as *Submission* imaginable, that I testifie my obligations to you for fixing me in the *Family* of the Right Honorable the Lord Viscount *Mordant*, and establishing *my repose* by the same *Loyal, Noble, and generous hands* , which have contributed so much to the *universal tranquillity* of this Kingdom. I have, at length, removed all the *umbrages* I ever lay under : I have *joynd* my self to the *Church of England* ; not onely upon the account of its being *Publiquely imposed*, (which  
in



### *The Epistle Dedicatory.*

in things indifferent, is no small consideration: as I learned from the *Scottish transactions at Perth*) but because it is the least defining, and consequently the *most comprehensive*, and fitting to be *National*: wherein any *unprejudiced* person (not resolved to mistake particular mens actions or opinions, for Church-Principles and errors) may observe all those circumstances to continue in order to the promotion of *Sober Piety*, which the *Angels* proclaimed at the *Birth* of the *Worlds Saviour*, viz. *Glory to God in the highest, Peace on Earth, and good will towards men*. In fine, it bears the impress of what is *Ancient & Apostolique*, as well as *True*. I always had a reverence for those *Primitive Christians*; & it is with a *sincerity* not *unbecoming* them, that I thus declare my self: and I believe you will admit this *deportment* to be the best *retribution* I could make you; since it justifies your esteem for me, and those *pretensions* wherewith I am perfectly

S I R,

Your most humble and your  
most obliged-humble  
Servant,

HENRY STUBBS.

Parsons-green  
Apr. 25. 1665.

An Advertisement  
To the READER.

READER,

**I**T was not with an intention to engage  
thy Judgement, that Muretus recom-  
mended this ensuing Piece as the best for  
its Stile and management, that had been  
written since the time of Cicero. Our  
Author, Joannes Casa, Archbishop of Be-  
nevento, preferred this before his Gala-  
teus: and having penned that in Italian,  
he bestowed upon this Treatise his more  
attentive thoughts, and that language  
wherein he surpassed Bembus, Sadoletus,  
Longolius, Manutius, and indeed all o-  
thers but Him whom he chose to imitate.  
He took for his example Tully: and de-  
signes the work according to his manner  
where he treats de Officiis. I shall leave  
the Discourse to recommend it self; and  
onely inform you that I have changed the  
Title my Author gave it into what it is,  
because that however the word Duty may  
in some cases express the Latine word Of-  
ficium,

## To the Reader.

ficiū, yet it is not adequate in English; and might be scrupled at by some Supercilious Reader. I observed that in this Treatise the Documents set down are more than once called an Art and Artifice; whereupon I thought it no incongruous Title, to express De Officiis inter potentiores & tenuiores amicos Liber, by The Arts of Grandeur and Submission, respecting the sense of the words, and Subject, rather than the genuine signification. Another thing I am to take notice of, is, That I use promiscuously the words Superiours, Great Men, and Patrons, as also those of poor Friends, Servants, Creatures, Vassals and Dependances. In which I have partly followed my Author, and partly amended him in the English; which you will observe to become more proper and intelligible as I have worded it, than if I had emphatically restrained my self to his Amici, Tenues & potentes amici, &c. If these be no Faults, I have committed none, but what I durst justifie to my Author, and therefore make not a superfluous Apology.

Farewel.



## Courteous Reader,

**T**His small Treatise of Grandeur and Submission, I printed two or three moneths before the last great Plague, being then newly translated out of the Original by Doctor Stubbes; which was so well accepted of by the best sort of men, that in the space of a year, I sold the whole Impression, except about sixty Books, which were burnt in the late consuming Fire: insomuch that the Book became so scarce, that it was sold for four times the value. And now being importuned by divers Schollars to Reprint the same, and my self being unwilling that the world should loose so good (though small) a work, I could no longer suffer it to lie in obscurity; but have once more thought fit to present it to publick view, with the amendment of what mistakes past by the Printers carelesness in the former Edition.

W. Lee.

The



THE ARTS  
OF  
Grandeur & Submission:  
OR, A  
DISCOURSE

Concerning the Behaviour of  
*Great Men* towards their *In-*  
*feriours*; and of *Inferiour* Per-  
sonages towards Men of  
*Greater quality.*



Have always thought that our  
Ancestors were freed from many  
of those troubles which are to us  
both continual and vexatious;  
in that they did not, as it is now  
our practice, retain in their Fa-  
milies, and in the number of their Domestiques,  
any

any but such as were *absolute Slaves*, to serve them in the ordering of their *Viſuals*, attending of their *Persons*, and other private exigencies. For whereas Man is *naturally* proud, haughty, and much more qualified to command, than obey; it cannot chooſe but be a troublesome, and odious affair to be a *Maſter* over ſuch whoſe *courage* is yet entire, and their *Spirits* no way *eebled*. And

*The inconvenience of our uſual ſervants, if compared with ſlaves.*

therefore I believe the ancients had no difficult or unpleasant task, to command over perſons that were already *ſubdued*, and tamed by captivity, exchange of fortune, and hard uſage, or from their infancy inured to Slavery. We have to do with men *Sturdy*, *Strong*, and as it were *Savage*, whom not onely *Nature* inſpires with an hatred againſt all *ſubjection*, but even the *freedom of their condition* impowers to reſiſt their *Maſters*. They have rights to pretend to, and are capable of being injured: which occasions quarrels and conteſts betwixt them and their *Maſters*, and ſometimes gives them the face of *Juſtice*. Thus diſtractions multiply, and we become perpetually embroiled. Nor can it be otherwiſe; ſince every man is a partial Judge in his own caſe, and puts too great a value on his own performances. Thus it falls out as in auditing of accompts; they can never be ballanced dueſly, whilſt  
more

more is set down as *disbursed* than hath been received. Hence arise those bitter expostulations and complaints ; I have spent my self in your Family ; I have rendred you these and these considerable services ; you are redevable to me for the atchievement and glory of such and such enterprises. And on the other side ; I have been your constant Patron and friend ; you are obliged to me for your education and subsistence all this while : I have shewed you these and these particular respects , and rewarded you thus and thus.

My own inclinations, and common humanity made me esteem it no unworthy or unagreeable designe , to prevent, and allay these so usual and troublesome quarrels. Wherefore having oftentimes entertained my self with those thoughts , I at length happened to set down certain precepts, and as it were *artificial rules* for the management of that *mutual relation*, and intercourse which is betwixt Great , and Inferiour persons : which from the resemblance it hath with that of old, is called by the harsh name of *Service*. And this I did, to the end, that if I had not failed of my intention , both the *one* and the *other sort of men* might receive such directions , as if they duly pursued , they might reap all the advantages aimed at in those *mutual relations*, and

*The Author's  
design in  
writing.*

avoid the inconveniences which generally befall them therein.

Now, seeing that it is our business to deliver certain directions for our *conduct* in a particular way of combining, and associating of men together: and seeing there are several sorts of *communities*, and associations of men, contracted upon sundry, and different grounds:

*Several sorts of relations and dependances amongst men.*

It is necessary that first of all we distinguish and separate from all others that kind of *Society* whereof we intend to treat; to the end, that although there be some universal precepts which equally concern all, and the explication whereof is too large a theorem to be handled at present, yet such rules as especially appertain to this subject, and mainly conduce to those aims we now propose to our selves, may be distinctly and plainly set down.

*Nothing done by men without some design, or end.*

There is no action of man which is without *design*; and it is in vain to imagine there is any so good natured, as that their visits and friendships are without particular ends, which though they are not always in our thoughts, yet do they nevertheless insensibly rule us, and influence us in all our enterprises. All Societies, applications, and addresses are made either with an intention to *delight* us,

OR



or advantage our selves in the acquiring of things necessary, or of Power, or of Riches, and such like; or the improving our present acquetts, or else securing them unto us: or else we propose unto our selves the considerations of *Vertue*, *Justice*, and *Gallantry*, and accordingly frame our comportment. Under the first sort (that I may illustrate it by examples) all lascivious actions, and amours, and such as are transcendently called pleasures, are comprised. The sense of common *Utility* and profit is very comprehensive, and includes all the motives whereupon all *Estates*, and *Republiques*, all *Corporations*, and *Companies* are erected. For men embodie together in *Commonwealths*, *Cities* and *Corporations*, to the end that being thus united, they may live safe, and protected from forraign dangers, and domestick inconveniences: those other *Fraternities*, and *Societies* of an inferiour rank to these, are instituted upon hopes of extraordinary advantage, and gains. Under the third sort is contained that friendship and amity which is managed by vertuous persons, not established upon particular advantages, but resentments of integrity, praise and decency.

Inferiour and ordinary persons when they

*The several sorts of relations or Societies, whereon grounded.*

*The reasons why mean persons apply themselves to great ones; and why great men retain them.*

apply themselves to the friendship of Princes, and Great men, and also Great personages, and such as are eminent for power, or wealth, when they caress or admit into their Cabiners and familiarity such as are obscure, inconsiderable, and of little interest: neither the one or other intend by those applications Honesty or a disinterested goodness of nature: no, they scarce so much as make that any part of their regards; but they principally, or onely pursue therein either profit, or pleasure. All which is evident, in that mean persons propose not to themselves the service of the Just, the good, the valiant, or best tempered men, but (if they have opportunity to contrive and choose their relations) they joyn themselves to the Rich, to the Powerful, and such as are favourites of the Court, and populace; and having made their own fortunes, as if they had never entertained further thoughts, they retire, or at least covet to disengage themselves. Neither do the Great, Rich, or ambitious Potentates, employ, or oblige such as are of a severe and inflexible virtue, but such as are diligent, industrious, subtle, of a popular, not rigid honesty. A morose integrity with them is as odious, as Bigottery in Religion: it may make the practisers of it admired at best, rather than employed, or confided in.

Where-

Wherefore I shall omit all those harangues which relate to *True and ideated Friendship*, when agreeableness of manners and conversations doth unite *virtuous persons* together in a firm love, and friendship. These are as remote from our purpose, as are the ends thereof from those pursued in that friendship which we now treat of. Things of so different natures are not regulated by the same precepts: nor can they be reduced under one head, which are so di-joynd in their designs, and management.

There is a further subdivision of humane Societies: for they are contracted either betwixt equals, as betwixt *Brother and Brother*: or betwixt persons of a *disproportioned rank and esteem*, as betwixt *Parents and Children*. It is of great importance in the conduct of our affairs, to understand the nature of that *Society and Friendship* we are engaged in: for howsoever the world may give to all one *common name*, yet are the motives which establish them, and the obligations to prosecute and continue them, very different: and in the engaging therein, and interruption thereof, there is oftentimes neither that *weakness of judgement*, nor *inconstancy*, nor *inratitude*, that men of

*It imports much to know the grounds on which Societies are founded.*

*Small discretion, and insight into things, do imagine.*

— It is not to be questioned under which branch of the last subdivision the *Friendship* we treat on, is comprised. Every one sees that it relates unto the latter sort. But as evident as it is, that it intervenes onely betwixt persons of a different rank, yet do most men either not regard that consideration, or not remember it throughout the course of their life. It be-

*The relation betwixt Master and Servant, Lord and Vassal, is betwixt persons of unequal degree.*

hoves us therefore to fix and determine what that general aim and scope is, which we propose to our selves in this society and confederacy, and according to which we ought to form and conduct our actions: lest by mistakes and misapplications we fail in our projects, and wrongfully condemn others, or render our selves lyable to censure. It is not

*Power and Riches make this inequality of degree.*

in this as in other cases, where- in Learning, Age, Nobility, or intrinsique worth and vertue is considered: no, these are not the grand inducements unto, and

Pillars of this Amity, but onely Riches, Dignity, and Power. And it were to be wished that all these should concur, to the end that the friendship might be the more firm, wherein those ends mankind proposeth to its self in these circumstances,

stances, may be all obtained, and no pretence remain for the dissolving, and interruption thereof. But however, it behoves us to consider, *upon what grounds our mutual relation is contracted*, and not onely *what we designe*, but *what they may expect*; and accordingly ensure our selves: since, not according to the *greatness of our own hopes*, but the *general answering of all theirs*, this sort of friendship is established, and continued. Let us therefore not indulge our selves in phantasies, nor attribute more to the resueries of speculative men, nor principles framed in *Studies and Hermitages* by persons unacquainted with the practice of the world (which alone is the rule of prudent and performing men; and which alone gives actions the repute of being *Honourable and Dishonourable* abroad) than to the constant course of humane affairs, in which we may daily observe, that upon any great alteration of fortune, the whole nature and condition of *this friendship is changed*; and it is not more true, that many are reduced to the *same level* with, and even *below* their former equals and inferiours; then it is, that they likewise are enforced (notwithstanding any previous friendship of the nature afore-mentioned, and without any disparagement to such as admit of this vicissitude) to revere, court and complement such as before were their creatures, and at their devotion.

devotion. In all which accidents there is nothing strange, but the *alteration of Fortune*; with which *such extravagances* are usual, in advancing, equalling and debasing men: and they who understand themselves comply with her disports, and accordingly demean themselves, *Cases altering, but not they*. Wherefore in all Communities, and Leagues of Friendship, let this be a general and infallible

*A general rule to be observed in contracting any dependance.*

*direction, That every person engaging therein, thoroughly examine the designe and ends upon which he and others enter thereon; and let him carefully inquire into his own condition and abilities, and impartially judge how much he doth contribute to the upholding of that amity; and accordingly as he finds him'self to be of importance to the other contractors, and subservient to the ends they have in ambitioning his friendship, so far let him value him'self, and expect to be valued.*

But it is usual with men to cast up their reckonings otherwise, and they are thereby precipitated into great errors and absurdities. Wherein I would willingly undeceive them, that they might not give themselves and others the troubles they perpetually do. Wherefore as often as they shall enter upon those debates, they ought to remember, that it is *not every thing* which

ought

ought to be put into the Scales, but onely Riches and Power. Forasmuch as upon this account onely, and none else, is the relation to rich, and powerful men sought after, and acquired; and we subject our selves to them in this manner, because of their Riches, and Power. It is but fitting therefore that such as are sensible of the calamities that attend poverty, who are weary of being miserable; such, the meaneness of whose condition is become insupportable to them, and who cannot create themselves a better fortune without the helps of others, and that power which another must supply, it is but fitting that these men should omit those impertinences, and not place too great a merit in their extraordinary Wit, Nobility or Learning, (which yet I despise not; and) wherein they themselves put no great confidence, as to hope, or demand, that in regard of them, they should be equalled or preferred before those others. But perhaps they will say, We are the better men: We exceed them in point of behaviour and virtuous deportment. Our Families are the more Ancient, and Noble: In Learning we surpass them. There is but one advantage they have over us, and that they are obliged for to their Fortune, not desert; had any thing but that blind Goddess, and Chance (propitious to none but such as must absolutely depend thereon for their felicity) distributed those favours, we had deprived them thereof, or at least

least disputed them. It is well for them, that prosperity is not always the attendant of virtue : and that there is some way to felicitise those who deserve nothing, and apprehend nothing. I allow all this, nor do I silence their objections, by telling them they are partial to themselves; that they ought to give others leave to judge of their good qualities, and examine their particular defects : I grant them all they pretend to; and being thus liberal in my concessions, I must yet tell them, that in *this* kind of relation and friendship, all that they insist on is frivolous, and not to the purpose. It was none of those considerations that endeared them each to the other: It was Riches and Power : It is from hence that those have the prebeminence : and the want of them necessitates the others to submission. Either these terms ought not at first to have been accepted of, or not to be contrived afterwards. There was formerly a Law amongst the *Æthiopians*, that they should make him King amongst them, who was the tallest person. I would fain know if this Law had not extended so far as to punish any proud Pedant, or Philosopher, that should have ambitioned the Crown. Yet is it true that wisdom is to be preferred before an extraordinary Stature : and it imports more a Nation, that their Prince be endued with knowledge, than bulk of Body : All this is true; yet since the Laws of the

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Tallness  
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the *Æthiopians* have a particular regard to *Tallness* of Body; the *Laws* must take place; and *Tallness* must be preferred. So it is with us: we must acquiesce in those conditions which *usage* and *custome* hath enacted, and which *we our selves* (as a part of that multitude which gives *Laws* and *Customes* without comptroll) have *ratified*. For so far ought we to be from adding ought to what hath been appointed, and from giving a *value* to *any thing* (howbeit otherwise very considerable,) where *custome* hath given it a *disrepute*, or *contempt*; that sometimes these kind of *accessionals* become *derogatory*. Thus, that *modesty* which becomes a *Virgin* in a *Cloyster*, is criminal in a *Curtesan*: for since the esteem of a *Curtesan* depends upon her spritely ayre, amorous gestures, aspect, discourse and dalliances: All that carriage, all those graces, addresses, mein, and Language, which recommend a *beautiful Virgin* or *grave Matron* to our admiration, are unbeseeming in a *Whore*: and *lasciviousness*, how criminal and odious soever it be elsewhere, makes up her praise and merit. Upon no other ground than this, was it decreed in some *Commonwealths*, That those *Citizens* whose *vertues* were transcendent, and not of a popular alloy, should be banished, though innocent: nor was this procedure much condemned by the great Philosopher

pher *Aristotle*; since, in those *Republiques* all things were managed in a *regular way*, and all estates and interests reduced to a *temperament*, it seemed just even to *confine Vertue* it self, and limit her within a *mediocrity* stricter than *Nature* ever placed her in. Let us then accustom our selves to yeild that *precedence* and *quality* to *Riches* and *Power*, which *usage* authenticates: let us be so *wise* in these friendships, as not to place an undue value upon *Nobility*, *Learning* or *Vertue*. Let us at length behold all such as *refuse those terms* ( of which there is a great number ) as we would *turbulent* and *unreasonable persons*, who are as *troublesome* in their friendships, as the *seditions* are in *States*.

Thus it is manifest, that in these kinds of associations, such onely are comprehended as are *different in power and riches*: and the bonds of them are not a *particular affection* and *love* each have for others, but *utility*. From whence also it is concluded ( which was before asserted ) that they are *much mistaken*, who think that this sort of friendship hath any *affinity* with, or ought to be managed according to the principles of *true and exact friendship*.

Truely those men are very much deceived, and guilty of an *intollerable oversight*, who *exact* in these associations, those *ardours* and *deep concerns* which are onely to be found in ver-

*know friendship.* Those people ought to distinguish amidst such a multiplicity of relations as encumber and associate men one with another; and not expect to finde every thing every where. For, that any man should demand or imagine that another should quit his own advantage, and abandon his particular profit, to serve him and procure his, and this in such a friendship as is established upon mutual conveniences, is a folly no considering person will fall into, or presume upon.

It is observable, that in this sort of friendship both parties propose not to themselves the same advantages: but great personages expect from those that are indigent and inferiour to them, service, and an aweful regard: on the other side, necessitous persons purpose to acquire Riches and Honour from Those that are possessed of Wealth and Dignity. For they which are wealthy propose not to themselves by this retinue any further encrease of riches, but they understand that the addresses and dependence of inferiour persons upon them, not onely augments their splendour and glory, but is beneficial to them in their domestique employments, and hath other conveniences, besides the particular satisfaction they finde therein. Those that are inferiours, by reason of their poverty and that contempt which attends it, seek not onely their sustenance and advancement, but pro-

protection in rich and potent families.

*He that depends upon, or makes use of others, ought to understand their humours and inclinations.*

Since that things are in this posture; as in all other affairs, it concerns us much to know the qualities and inclinations of those men we negotiate with, so it will not be amiss, in these circumstances, to make a diligent inquiry into the nature and inclinations of those persons with whom we live, that we may either accommodate our selves to their humours, or refuse advantages that are not to be procured but on such difficult terms as we cannot submit to. In this inquiry it is not necessary that we should be very curious and exact, since a general account, and such as is commonly if not universally true, will satisfy: and indeed the humours of particular men are so infinite, that if it were requisite to be acquainted therewith, the thing were not feasible.

*The character of the humours of Rich men.*

To begin with a character of those which are Rich; they are generally inclined to pride, and contempt of others: for they live as if they were masters of whatever the world calls good; and abounding with money, according to which all things are valued, and which is the equivalent price of all things, they imagine nothing to be above their reach, and indeed,

deed, not already in their possession. The world is but a great market, in which every thing is sold; the opulent suppose that whatever they can buy, is no great tender, if given; that no present can be made, which if it were to be purchased, would be too costly for their exchequer. And consequently, where no expense is great, no accessional is considerable as to oblige the receiver to an extraordinary resentment. Thus they apprehend themselves already possess'd of happiness; and that they may communicate it to others, but not derive any from them. Besides, they behold all men (especially that have the reputation of prudence) to set themselves wholly upon increasing their estates: they see it to be an indisputable point, that the rich man is never out of esteem and repute; nor can lose his interest, but with his fortune: that indigent virtue is rather admired, then followed; and that without riches it seldom procures, and never can maintain its esteem. And as for Power, it wholly subsists by large revenues; and vanisheth without full coffers, or a proportionable credit, which must be made good by an ample treasury at least. Hence they conclude, they may justly bear themselves high, being already owners of what all covet, all men admire, and without which even they who vilifie it cannot subsist, or effect any great exploit. Nor doth it a little adde to their arrogance and insolence,

that many are unavoidably forced to apply themselves to them, and petition for many things at their hands. Nor are they free from the vanity of thinking that *their riches* entitles them to *Empire*, and that it is for these treasures, wherewith they abound, that *Sovereignty* is ambition'd. Thus *great riches* are attended with *vain-glory* and *insolence*: nor are these the only defects of the *opulent*, for it is so difficult for men not to be transported with good fortune, that we may reckon *petulancy*, and a peculiar kind of *wantonness* which is *unexpressible* to be another of their vices. They are also addicted to *luxury*; and where *delicacy* is not the nature of the men, it is their practice; because the ostentation of happiness, is a part of it. In fine, *great riches* are never without, and oftentimes create great follies: but *Civil happiness* depends upon them; and good fortune is so inseparably annexed to them, that even in common speech, by those great fortunes which beset us, we understand nothing but great riches. All these Vices in rich men, more notoriously affect such as have newly acquired their riches, then those to whom they have descended by inheritance. For custom takes away the admiration and value we frequently have for things; and the easiness of the purchase lessens our esteem for them: besides, who are ignorant of the miseries of an irremediable

*The humours of  
men newly  
made rich.*

con-

condition, and of the benefit that arises from small supports therein, or universal deliverance from it, understand not the happiness they enjoy themselves, and confer on others. But such as are sensible with how much care and industry, or unexpected good fortune (which happens but to some) they enriched themselves; who retain a perfect memory of their wants, and the miseries it occasioned them, and the poor and necessitous thoughts and actions it put them upon; they are surprised with the change of their estate: and as men newly escaped from precipices, and as yet filled with horror and affright, magnifie their passed dangers beyond reason, so do they too much exalt their present enjoyments, and too overly behold the miserable and the poor. Whereunto if we adde this other circumstance, that those who arrive to these suddain riches, are neither men of any education, nor insight into the nature of things, nor acquainted with the humours of men whom they retain or converse with; we will less wonder at those follies, and that vanity which their former ignorance, mean spirit, and so vast and unthought of change of fortune, (requiring a novel garb, addresses and parts; which they are not accustomed unto) produces in them. Examples whereby to verify and illustrate this character, are obvious in the City of Rome, and elsewhere.

If any think they are injured by this character, and suppose themselves free from the vices we impute to them; they apprehend not things aright, since the universality leaves room for particular exceptions, and whilst the usual defects of rich men are set down, occasion is given for them to glory that they are not such.

As for the manners of such as are of great Power and Authority, they are partly agreeable with those of the rich, already mentioned; partly they are better: they being commonly endued with a manly spirit, courage, activity of mind, and an incessant desire of glory: And as in the achieving of high enterprises, the concurrence of others is necessary; So it is the celebrating of their praises, and compleating of their honour, which is nothing but the opinion others have of their deserts; and supporting their power and interest, which is insignificant without a multitude of firm dependences. Whereupon they comport themselves rather with gravity, than insolence, towards their inferiours.

And thus much may suffice for the humours of such as are rich, and powerful: The poor and needy are sufficiently described in their natures, if I adde that

*The humours  
of the poorer  
sort.*



that they are directly opposite to those others already characterized.

Wherefore those poor people which depend upon rich, and Potent persons, ought to resolve with themselves to bear with all their inconveniences, their contumelies, injuries, and follies, and not only to employ their patience in enduring them, but their prudence to conceal them: and enforce their inclinations, if possible, to love them; which if they cannot do, they must make it their care to pay them all those regards and services, which the most affectionate would; for it is natural for them to desire every one should love them: it being a certain acknowledgement of their worth, and a testimony rendered of their agreeable carriage, when they are beloved: it being impossible for a man to affect a person whom he approves not of. Thus rich men arrogate all things to themselves, and are extraordinarily pleased with the addresses, and respects of their friends, who are in this case as so many dependents for the worth of the Grandee.

But it is a difficult matter to comply with the impertinencies and follies of these men: and to love a person whose foelery, and defects are so palpable, that he must be stupid who sees them not, and

Poor dependants,  
how they are to  
deport themselves  
towards their  
Superiours.

They are to  
bear with their  
defects and  
follies.

worse who approves them. All this is true, but  
since, as *Tiresias* in *Horace* says,

*Since you cannot your self supply,  
But on another must relye :*

You must submit to all this, and endure those conditions patiently, which you cannot otherwise decline. Wherein you ought so much the less to scruple, since this kind of friendship is not established upon real virtue, but advancement and profit. They are therefore to be condemned as troublesome and malapert fellows, and ignorant of what becomes them: who (like *Dauns* the servant in *Horace*, during the *Saturnalia*, or *Twelfth-night-kingdom*) deport themselves insolently, and reproach their Patrons all the year long, as he did in those Holy-days :

*'Twas Fortune that preferred thee ;  
In one nature we agree.  
Curs'd Chance ! my vertue's my disaster !  
I am all worth : but you're my Master.*

This language is not to be admitted ; and proves often fatal, where the Patron is as powerful, as he is proud : Wherefore we ought not only to avoid such words as these, but even to shun such thoughts. For if once a man indulge himself

himself in those cogitations, it is impossible but he will lessen his esteem, and consequently fail in his respects, and the punctuality of his applications to his Patron, whereon depends this whole friendship and relation. They are no less faulty, and incur the same prejudice, who speak ill of their absent Patrons, and derogate from the reputation of those they ought to revere, and from whom they draw great advantages. These men certainly are doubly peccant, both because they perform not their duty, and because they act repugnantly, to what they speak: for they live with, and are the followers of one to whom they do not vouchsafe a good word.

*They ought not to think ill of them.*

*Much less to detract from them.*

Those also that are proud and haughty, ought to decline carefully these relations, and friendships, for there is not any thing so inconsistent with humble addresses, deference, and obsequiousness, as a proud mind: for we respect, and abase our selves before such as we allow to precede us in some eminent manner; but such as are highly conceited of themselves, will not yield the prebeminence to another. There is a generation of men in the world, who are not more concerned for any thing, than not to acknowledge any man to be better than they, and who are so highly opinionated of themselves, that

*Nor to demean themselves proudly.*

they think it unimaginable for *any person* to have acquired that *excellence* which they possess not. It is intollerable, to say *any one* is a *better man* than they; he is *onely* richer, or more powerful: they have a *lesser estate*, but are not his *inferiours*: it is death to them to think that *Worth*, and not *Poverty* should discriminate them. These are *morose, melancholique, and peevish* persons, that keep *accounts* of their services, and register punctually every *bow, cringe* and *complement* they make, and every good look, or *acknowledgement*, they are *appayed* with. If they be at any time *reprov'd*, they produce their *table-books*, and evince thence that the *Congees* are *ballanced*, and that they are not *behind* in any one respect. *So much received; so much paid.* Oh insupportable vanity! Oh nicety not to be insisted on! These men ought to betake themselves speedily to some *other course* of life, lest they spend their days in continual trouble, and anxiety, and after all sit down *with nothing*, and curse their *sad fortune*; whereas they themselves *onely* are to be *blamed*. He that would thrive in this employment, must be a *mild, flexible and good man*, who knows when to *lower his top-sayls*, make his *honour* subservient to his *interest*, and to comply with *fortune* in all her exigences: and all this with a *cheerful soul*, or at least with that *submission* which discovers nothing of *constraint* and *reluctancy*:  
for

for no man *unwillingly* serves the person he respects. In this kind of *Friendship*, since *pride* in a *Patron* is a quality generally to be *supposed*, and since nothing gains so much upon it as *complaisance* and *respect*; all *poor* and *mean* persons ought to compose themselves with the greatest *humility* and *submissions* possible: which they must manifest partly in *their words*, and partly in *their actions*. In all *discourses* and *entertainments* they must use not onely a *sweet mildness*, and *complacential address*, but also *reverence*: being neither *rough*, nor *servil*, or *flattering*. Which consideration imports them much, since they are certain to have frequent occasions of *speaking* with them, and there is not any thing *sooner* engages the affections of a man than an *handsome address*, and *graceful language*. The first caution therefore that they are to observe, is, that their language be full of *submission*, *humility*, and such *deference* as also tendeth to the *debasing* of our selves: for we are born in an Age that is *extravagantly* *complemental*; nor ought we to be *ashamed* of an error so *universally* received. Custom authenticates our *compliance*, and to *repine* were *malepertness*; to *condemn* it, an *insufferable arrogance*. It would be *tedious* to *enumerate* particular *advertisements*; to have *intimated* them is *sufficient*.

But to be  
humbl. in  
their ad-  
dresses.

*Never to dissent  
from their Pa-  
tron's judgment,  
or but modestly.*

Moreover, if at any time we are compelled to dissent from our Patron, and oppose his judgment, it must be done warily, and very seldom, and never but when it is not possible to avoid it: for it doth not become the same person to dispute, and to obey. It commonly happens at meetings and entertainments, there are dubious and subtle questions proposed and controverted: hereupon several persons of great ingenuity and parts expose themselves through their imprudence: for they assume to themselves the whole discourse, as if it were their due: they object, they reply sharply, they propound, they confound all things, they debate obstinately, without end, without moderation, (I had almost said) without sense: this is no signe of respect, or deference. I know they are apt to reply, how they are not to be blamed for refusing an opinion which an ignorant, and illiterate blockhead proposed: he started it on purpose to engage them in talk; the question was intricate, and not to be resolved in few words, and appertained to those studies in which they were singular: and therefore the mentioning of it could not otherwise be looked on, then as a challenge, or essay of their abilities; and therefore they ought not to be blamed for closing with a proffered opportunity to manifest their great parts in ample discourses. *All this I know:*

know : and I am further sure , that where the debates are like to prove obscure or tedious , more will start controversies than will bear them willingly stated : many will object , that will not endure contradiction ; and having presumed too much upon their opinions and reasons , hate a confident and poynant refutation. These are to be entreated like friends , not adversaries : every advantage is not to be taken against them , nor every thrust put home , nor must your whole strength be employed against them. There is policy sometimes in abandoning the Field , and quitting a certain victory : it is not necessary that we always overcome , much less triumph : Some Conquests have been fatal to the victors : or else the (a) Victory of Cadmus , had never given occasion to the Proverb. But they will rejoyne , that it is a difficult thing for a man whose reputation is more in question than the thing discussed , being warm with dispute about a thing he is supposed or particularly pretends to be versed in , to restrain himself , and to indulge or yeild to an insolent puny ; flesh and blood cannot endure this. All this I question not , or , if they will have me to do so , I allow of. But I am sure,

(a) That is , a victory attended with the ruine of the Conquerours : as at Thebes the Argives were overcome by the Cadmeans at Thebes : but thy drew upon themselves a War afterwards with the Athenians , wherein they were overcome. v.d. Erasmi adag.

sure, and dare avow it, that *this procedure is hurtful to them* : and multiplies *adversaries*, rather than *converts*. No *generous soul* will twice become the scorn of a *Pedant* ; but hate him as *uncivil*, whose *Learning* otherwise he would commend. It behoves therefore these kind of men either to *regulate their passions*, abate of their *pride*, and *confidence*, and *accommodate themselves to the humours of others* : or confess that they are *incapable of this kind of friendship*.

Let them also take heed how they *raill*, and jest with, *rich or powerful men*, when they are not inclined, and in a manner commanded by them to that familiarity:

for in *raillery* there is a freedom assumed, that agrees not, nay, which *repugns* with *Grandeur* ; and makes those seem *fellows* who are *Superiours* : Besides, there goes along with it a kind of *security*, and *presumption* upon the others *facile nature*, which a proud and great Spirit will not ordinarily endure. As for the *Taunts* and *Sarcasms* of great men, how sharp and biting soever they be, they are to be entertained with a *serenity of look and mind*, or pleasantly retorted, and otherwise diverted : there ought to be no *resentment*, how *passionate* soever one be ; nor how highly soever provoked : no emotion of the *soul*, or countenance, that may evince our *displeasure*, or *disgust* :

Great



Great persons think themselves *condemned of folly*, when their actions are disallowed: which as it is *inconsistent* with that haughty spirit and arrogance their Greatness inspires them with; so it is as unbecoming one that depends on their favour; who *owes all his good fortune to them*; & who ought rather to reflect upon the *unusual* confidence they have in him, by being so familiar; then be angry for their over-acting it. As for *sharp replies* and answers upon such *jests*, they are to be eschewed: it is not for the same person to avenge his wrongs, and to be concluded under obedience. This advise is the more impracticable, by how much more pregnant and quick a mans wit is: for ingenious answers so easily occur to them, and so unawares fall from them, that without great discretion and command of their tongues, they are to be reckoned amongst the unsociable; and men of dangerous and unagreeable conversation. It requires more than common patience, for a man of spirit, that is always armed, and often assaulted, not to strike again: yet this must not be done in these circumstances: No cause can be just for a man to oppose his Superiours; who if they be overcome, hate; and esteem themselves foyled, if opposed. Hence we see that being nettled with any reply, they immediately change the discourse, and avoid to intermeddle with those that handle them so roughly.

Now,

Now, as by pleasant converse, continual applications and gentileffs, the proud are gained upon: so they are lost by crabbed looks, melancholique silence and sulyness of humour. Moreover, it is ridiculous for a man to repine at their jests, whose injuries he must pocket up. It becomes therefore poor and indigent relations, not onely to take in good part the sallies of wit or even immoderate jesting in their Patrons; but also to express a great joy and satisfaction in that familiarity they are admitted unto. And in the whole remaining course of their life, let them comport themselves with that moderation, that their discourse be agreeable, and so pleasant as the humour of their Patron requires, or will endure: For this is the chart they must sayl by: His will and nature is that rule, according to which they are to frame their speech: And avoid taciturnity and pensiveness, which (how melancholique soever he be) in a dependant is odious, & displeasing, and commonly suspicious: for it usually creates in Great persons an opinion, that such as are sad, dislike their own condition, or the behaviour of their Patrons: neither of which is acceptable. They ought not also to be talkative, nor intrude into their privacies, or debates: this is irreconcilable with that reverence that is due from them. Nor ought they to seek,

or

They are not to be of a sul-len humour, or aspect.

Nor forward in discourse.

or minister occasion of discourse; but stay till it be given, or that they be commanded to do it, thereby to pass away the time; as often it happens. For it becomes those, as *Great men*, to choose what matter they will hear spoken of; and he is justly blamed, who makes haste to begin a discourse before his betters.

I formerly insinuated, that in this *sort of friendship*, men ought to avoid flattery: I now come to propose my reasons for that caution, since others are of a different judgement, and think nothing to be more *advantageous*: They do particularly recommend the *practise thereof*, endeavouring it by the *examples of many illustrious persons*, who have accumulated great riches, and obtained great *honours solely by these means*. But how *gainful* a course soever this may seem, I think a man ought not *totally to esloigne himself* from the regards of *honesty and justice*. Though I do not *bind him up to the rules of that exact and imaginary vertue* to be found onely in the *Books of Philosophers, and harangues of malecontents*; yet there is a certain *vulgar Morality* (like *Sterling coyn*, with a legitimate alloy, *currant and passable*) which I would not have them *relinquish*: nor, for any profit, to render themselves *base and unworthy*. For, if once they *disengage themselves from the obligations*

*Nor addicted to flattery.*

*Nor debauched in their morals.*

tions of common honesty, even such as employ them in *unjust* actions, or are privy to them, have no ways to secure themselves from their attempts upon themselves, in robbing, or betraying them. A man may have his particular failings, yet whilst he retains a due esteem and reverence for those general Maximes of Justice which support *humane commerce*, and civil societies; he may be looked on as a weak person, but not rejected or dreaded as absolutely wicked. But whosoever makes light of all those considerations which oblige man to man, and which represent him as vertuous: how small soever his miscarriages be, yet is he not to be *trusted* (however he may be made *use of*) nor admitted to bear a part in any society, much less in this we speak of. Beware therefore lest the desires you have of benefiting your self, transport you beyond the rules of honesty. Now, what is more remote from honesty, than flattery? what more general artifice is there to introduce and propagate viciousness in men, than that? wherefore take heed,

*Seek not a Parasite to be,  
Having professed Amity.*

There is a very great affinity betwixt flattery and obsequiousness: and indeed it is universally true, that Vertue and Vice have such a resemblance

resemblance, they sometimes approach so near each other, that it is hard to discern betwixt them, or to distinguish one from the other; yet are there certain precepts, which who so shall adhere unto, he shall preserve his integrity, without *dis-serving* himself.

There is a certaine *temperament of Language*, and way of moderating our selves in our Discourses, which *vertue* being destitute of a proper and peculiar Name, the *Aristotelian* Philosophers thought fit to borrow an Appellation for it from Friendship, and to call it *philia*: because those who have that singular Endowment, mannage their Conversation with all that *Affability*, *Courtesie*, and *Obliging Deportment*, which usually intervenes betwixt Friends. And it consists in this, that we neither absolutely resign our selves up to the will and sentiments of those we associate with, nor abuse their civility with a *petulant Behaviour*: retaining a *cheerfulness* and *alacrity* of spirit without *lul-leness*; as grave, but not *austere*. To conduct us in this *mediocrity* and temper, it imports us much to know both *those we have to do with*, and *our selves*. And these, as all other things, are best understood, by comparing those in which the distance is remarkable, rather than such where the distinction is more subtle and

*The nature of an agreeable conversation.*

nice: as parents and children, private and publique persons. For that address which is proper enough to a private person, suits not with one whose capacity is more publique: what in one is civil, is sower and malapert in the other. For a son, to reprove his Parents, 'tis impiety: to censure a Magistrate, 'tis Rebellion: to condemn ones equal, 'tis no unbecoming action. This accommodation of language our client must punctually observe. The case is nice; he walks betwixt two precipices; he must neither servilely flatter, nor be clownishly morose. All this he shall attain unto, if I be not deceived, without much difficulty, if in convenient place and time, he enlarge and somewhat expatiate himself in the praise of all such qualities and actions as he findes really commendable in his Patron; and never touch upon any thing that is to his prejudice or disparagement: To admonish and reprehend, it is an act becoming equals, not inferiours. And to magnifie what is not praise-worthy, and which a man approves not, is the quality of a base, treacherous, and deceitful person. All his discourse ought to be attended with modesty and respect, not onely because this is the most becoming civil persons, but by reason that liberty of speech argues us to be too secure, and to presume upon the nature of those we discourse with. Let him avoid obscenity, and ribaldry: what ever is wanton, or unseemly, let

let it not be so much as *named*; let every word, and every action signalize it self by its particular deference, and manifest that our client is no way indifferent what opinion his Patron have of him. Let him also take heed that all his carriage, every motion of his, whether he walk, stand, sit, or eat: that his hands, his eyes, his voice, all have nothing that is puerile, affected, or distastefull: And not onely this (which is an advise pertaining to another part of morality) but that all be managed with that grace and mien, as to evince how much he reverenceth and almost adores his Superiour. No profuse laughter, no outcries or piercing acclamations, no rude or antick postures, no yawning, or frequent spitting; nothing that carries with it either neglect, indecency, or excessive freedom, is to be tolerated. All that liberty and negligence of garb, which some use when they would be debonaire, and divert themselves from serious cogitations, is to be confined to the privacies of men of equal rank and quality. Our client must never be so intimate: Not but that at some times, and for some while, with some persons, a pleasant familiarity and freedom may happen to succeed well: but No man ever miscarried through excessse of respect, or was disgraced for retaining a constant and proportionate sense of his Patrons Grandeur. That Great man either for-

gets, or abuses himself, who seeks his diversion with his inferiours; and when he either recollects himself, or resumes his former thoughts, he apprehends the absurdity and danger of these condescensions: and his serious and deliberate judgement is, that a client who complies with his Patron's weakness, takes too much notice thereof; and may perhaps be induced thereby to pretend to a farther interest in him at other times, than he ever thinks ought to be allowed him: hereupon to secure himself from the effects his indiscretion hath made him lyable to, he eschews himself from his clients, who ought always to remember his own condition, whatsoever his Master doth. Our client also ought particularly to see that he be decently cloathed, with that Of the garb and attire of such as are dependants. nearness, and bravery, which suits with the dignity of his Patron. There is no Great man but prides himself up in the ostentation of his riches and quality; and delights in perpetual acknowledgements of his magnificence and seeming felicity: Besides, it is a part of their splendor and luxury, to be served by men of a good equipage, mien, and garb.

Although that it is certaine that by their language and address, men render very great testimonies of their respect: yet it is more amply expressed by action. Wherefore it behoves



hoves inferior persons continually to attend upon their superiours, and readily to entertain and dispatch their commands: Nor is it imprudently done of them to use that conduct in rendering their services, as to endear them to their Masters knowledge by such ceremoniousness, as may not retard their affairs, yet evince that extraordinary concern and regard they have for their Patrons quality, as well as person. It is not onely necessary that business be done; there is an artifice in making known that it is so: and many actions are lost for not being sufficiently averred. Great men multiply their dependances more out of state, than necessity: there is a grandeur in the pompous delivery and receiving a message. An affectionate disrespect seldom prospers: it obligeth not so much by its sincerity, as it provokes by its ill example, and that diminution it carries with it of the Patron's dignity. Wherefore let them not slight these considerations: let them be constantly in his presence, and always make up a part of his retinue: let them be assiduous, but not troublesome. Let them not imagine, that because he hath menial Servants and particular Officers for common employments and attendance, that therefore they are to be excused waiting. It is their appearance is requisite, not their aid. And this circumstance

hath nothing *singular* in it, but extends to all *inferiour personages*. Those which *delay* and *trifle*, who *dispute* or *transfer Commands* (as more proper to others) who come *late*, or often *absent* themselves, introduce an ill *example* in this kind of *relation*: and being *sparing* of their *own* regards and applications, do as it were *instruct* their Patron how he ought to comport himself *towards* them, and not to be *prodigal* in his *favours*, where their *returns* are *niggardly* appaid. Who makes himself a *stranger*, ought not to wonder if he be *treated* as such. In the *managing* of *businessse*,

*Of their fidelity.*

and *dispatch* of *command's*, the first thing to be observed is the *great fidelity* and *integrity*: And that, not onely because it is *decent*, and most *fitting*; but also because it is most *advantageous*: for *Great men* where they finde a *faithfull* *Servant*, they usually *entrust* themselves with him, and rely upon his *care* and *honesty*, and are thereby induced to promote his *peculiar interest*.

*Of their prudence, and conduct in affairs.*

Besides this *trustinessse*, our *clients* must have a *subtlety* of *wit* and *ingenuity*, to *mannage* all things with that *conduct*, and *quickness*, as if it were his *own* *concernment*; or *more vigorously*, if possible; because it is more *difficile* to *govern others* *affairs* than a *man's own*. But these

these advertisements are general to all men of business; and all societies: In our relation it is a particular advise, not so much to regard what is really best to be done, or what method is best to effect it, but what our Master will best approve: to whom since Fortune hath subjected our persons, we must resign our judge-

They are to manage affairs according to the judgement of their Patron, and not their own.

ments. I shall instance but in one case, which he that will may make further use of. Great persons commonly retaine in their service some Learned persons as Secretaries, whom they exercise in the penning of Letters, and Manifesto's, upon several subjects, to the end that they may be ready to indite them upon any exigency, for them to sign. These men adhering to these rules and precepts which they have framed to themselves out of their own observation, reading, and converse with learned and prudent persons, very frequently displease their illiterate, humourfom, and phantastical Patrons, who account the number of their periods, and politeness of speech, pedantry; and all that is Rhetorical, to be but Academique Impertinences, and the Dotages of such as never understood the World, or Business. Hereupon, they blot out all that is good and proper; alter the whole design and texture of the writing, and deprave it according to

the capriciousness of their particular fancy. What should a man do in this case! what counsel must our *unfortunate Scholar* betake himself unto? I know none better than that of *Euripides* in his *Phœnisæ*.

*Amongst Fools thy wit disguise,*  
 how hard a matter soever it prove,  
*'Tis criminal then to be wise.*

I conclude therefore that as in their *wisings*, so in their *actions*, the rule they are to order them by, is their *Patron's* approbation, and allowance: This is the standard, and measure they are to be tryed by; it is from him they have their *value*; as the Kings Stamp and Image makes of any alloy current Silver. They ought not to be solicitous what is truly the best, nor perplex themselves with scruples out of *Divinity*, *Morallity*, or *Politicks*: Their *Patrons* will is their Oracle: his pleasure makes every thing just, and reasonable, and prudential: who understands this thoroughly, needs no other *Casnist*, *Counsellour*, or *Confessor*: Nor ought he to satisfy himself how well affairs are managed; but how much to his *Patron's* satisfaction. Let our clients therefore learn his *Masters* humours and caprichoes, as well as interest: let him inform himself of his particular inclinations, and passions, and the

the extent of his *reason*: let him know the language of his *frowns* and *smiles*, and the dialect of his *eyes*, in all circumstances. Then shall he be fully accomplished for this *Ministry*.

This is the whole part which an *inferior* is to act: these are his Rules by which he is to guide and move himself. They are set down in *generals*; but the more full illustration of them, and accommodation to particular cases and accidents, is a laborious work, and which each man must supply himself withal.

As for the *rich* and *saucy*, they are much more to attend unto the subsequent rules and directions: because that *power*, if not regulated by *wisdom*, disposes them to greater follies and extravagances than others: And if they be for a while left to their *own wills*, without any check or guidance, *vices* take deeper root in them (as weeds in good ground) and afterwards grow too prevalent to be extirpated. For, what is it that a man would not undergo, rather than subject himself to the barbarous pride and capriciousness of some persons, that I could name, but shall not, who are of so odious and insupportable a nature, that it is not to be wondred if even men of *despicable fortunes* and *rank*, chuse rather to suffer

*Rich & great men how they are to comport themselves towards their inferior dependents.*

suffer their present want and penury, than approach or submit to them. But such as are poor and indigent, in stead of a *Tutor*, have the sense of their *own wants* continually to check them; and that *necessity* which compels them to seek their Advancement in the Service of another, daily makes them apprehensive lest they lose it: And if they do *offend*, the miserable shall never want such as will *blame* them.

Let *Rich men* therefore know, That they themselves are obnoxious to *Laws*; and that neither *Revenues* nor *Dignity* exempts them from certain *Rules*. Nature hath prefixed bounds to *Paternal Authority*; and it is *Impiety* for any to exceed them. They

*They ought not to despise and undervalue them too much.*

ought not to despise and set at nought all such as they surpass in *Estate*, and to think, that because they are not *rich*, therefore they are not *men*. Nor are they to exact all manner of *Services* from every *Client*; for though he be not able to subside of himself, he is not therefore immediately to be abased, and employed in the meanest and most abject *offices*. There are differences betwixt man and man, where *Riches* intervene not; and in the *distribution* of their affairs, this *disparity* is to be regarded. Even all *Great men* are not equal in *Dignity* or *Estate*; and as absolutely as the *Client*

Client is to resign himself up to his Patrons will, and as requisite as it is for him to do so, yet that discrepancy of Great persons makes a necessary distinction betwixt the respects due to the one and the other. Hence it is (that I may illustrate the thing more by the most remote comparisons) we Mortals pray to God, and honour him with a pious devotion; but should a Great man demand of his Vassals to rear Altars, and Sacrifice to him, and change their Respects into their Religion, he were mad. And it is visible, that we pay not to several illustrious Princes the same homage which the Persians do to their King. Wherefore, as it is the Clients part to serve his Patron without repining, chearfully, and sometimes without staying to be called upon; so it becomes the Patrons not to abuse their facility and compliance, nor to oppress them with punctilios. He ought to remember, that those he employs, those that serve him, are not his Slaves, but Friends of a lesser degree; and as mercenary as they seem to be, Fortune and their own Wills onely, not Nature, subjected them to him. They are Free-men: This they owe not onely to the Laws in being, (which is manifest) but to their Birth-right. If there be any such thing as natural Slavery and Dominion, it is where there is the like difference as betwixt Men and Beasts; or where the

the one hath abilities to direct, and the other is devoid of *reason*, or hath onely so much left, as joyned with *abilities* of *limbs*, capacitates him to be *serviceably* ruled. But these we speak of now, under the notion of *inferior friends*, they are not meerly qualified for *porters*, and such drudgery-works, requiring onely strength of Body; but they are such as merit our commendation for their *industry*, *wit*, and *experience*. Thus it is clear that they are free; and it is *custom* (as I said in the beginning) which gave this relation the name of *servitude*: which term, as harsh as it is, *we* hath somewhat qualified: for even *rich* and *Great men*, when they accost their *inferior acquaintances*, in civility they profess themselves to be their *Servants*, because it is the *fashion* so to say. So

Not Slaves,  
however they  
be called Ser-  
vants.

that the word is now rather an argument of regard, than *service* or *vassillage*. But such as make inquiries into the true nature of things, ought not to perplex themselves about *words*: For as long as the *Ancients* furnished themselves with *Slaves* out of the *Captives* taken in War, and that there were no *standing Laws* prohibiting that *usage*, there was no great reason why they should desire to make use of persons whose *freedom* rendred them less obnoxious to their commands and power: Therefore it is no wonder



wonder if they did not afford it a *peculiar name* in their *language*, which had scarce any place in their *Countrey*. But after that *Christianity* had allayed the fierceness of mens minds, and abated the severity of unfortunate Wars; when it began to be reputed an impious cruelty, to enslave those who were *servants to the same God*, and not so estranged in enmity, as to disagree in *Religion*; about that time, it is probable, that men of *inferiour rank and extraction*, being in want, began to be retained by *greater and richer persons* in salary, to discharge those employments which *Slaves* formerly underwent: and in process of time it became so little disgraceful, that even men of better quality than ordinary, scorned not to take wages in like manner. But this custom is not supposed to have prevailed, till the declination of the *Roman Empire*, when their Authority was extinct, who had power alone to give it a *Latin name*: Hence it is destitute of a *convenient appellation*; and it is not worth the while to invent a new name, which is uncertain how it will succeed; and therefore I shall be content to express the Parties by the names of *Clients and Patrons, Servants and Masters, Superiors and Inferiors*; and the relation betwixt them, by that of *Conjunction and Friendship*: Not that any of these are proper; but that they are significant enough to cause me to be understood. And so I end this digression. Where-

Wherefore such as depress their poor *Clients* even to *Slavery* (which, who is there that endeavours not to do?) they do not onely carry themselves inhumanely and unmercifully; but act tyranny and injustice. For how *Lord-like* and tyrannical is it, to walk abroad daily in the Garden or Grove, with a numerous Retinue of these *Friends* standing on the right and left hand, with their hats off, and yet never so much as to vouchsafe them a *good look*? Let us reserve this deportment for Kings alone: And for those who are not possessed of *Empires* and *Monarchies*, let them not pretend to *Royalty*, lest their *Followers* hate them, and their *Enemies* deride them. They are as faulty, who embrace every little occasion to quarrel with their honest and well-meaning *Creatures*, in publick; to chide, to rail upon them, when the error is so little, that their folly becomes the onely remarkable thing. What should this Generation do with *Servants*? For, howsoever that it be not for them to question the demeanour of their *Patrons*, or regret any thing; yet it becomes those others to consider what pressures they lay upon them. As for those who are so furious and passionate, as to assault and beat such as by their *Subjection* have not lost their liberty; I think them fitter for *Bedlam*, than a

Ought not to be  
beaten, or ill u-  
sed.

serious

serious reproof. Aristotle maintains, That betwixt the *Servant* and *Master* there intervenes no such relation, as to make the former capable of an injury: Every action (he says) is just: nor will he allow any duty that he may challenge from his *Master*. Yet since even those *Servants* are *Men*, he thinks it not amiss if the *Master* regulate his power by the rules of common humanity. Nor is that saying impertinent, which the crafty and roguish *Sauria* makes use of to a *Free-man* who brawled with him;

*I am a man, as well as you.*

But Aristotle speaks of absolute Slaves: And, however, his Discourse abstracts from Christianity. But our petty Tyrants, that have not to do with Slaves, treat all as if they were such, or indeed as if they were not Men; yet do they not extend to them that regard they have for their Beasts: For those Horses they use for their Saddle, or Coach, they take great care of them: they neither over-work them, nor harass them out with extraordinary labour; they afford them rest and ease when they are weary; and cure them, being sick, or lame: but for these poor Clients, who hath any regard or care? who pities them being tired, or looks after them being sick? Is there any condition more deplorable or vexatious, than that of such

such as are Retainers to Great Personages in Rome? This deportment is not onely repugnant to *Christian-charity* and *humility*, but even that common notion of *humanity* which is imprinted in every man: Let not therefore excess of *Good-fortune* destroy in any man the resentments of *Nature*; nor let the apprehensions of their own *Riches* and *Greatness*, cause them to forget, that their *Clients*, though *poor*, are *Freemen*.

Yet must I confess, that it is hard for a man to observe a *just conduct*, and to comport himself with an *unblameable evenness* in all occasions; or so much as, upon mature consideration, to determine what that *equability* is, according to which *Actions* are to be regulated. For there is a great difference in *Persons*, *Times*, *Ages*, the *Nature of Things*, *Mens Manners*, *Customs of Countries*, and an infinite number of other circumstances; all which various *emergencies*, cause us to vary our *addresses* and *regards*; and which require a vast comprehension; that they be quickly and duely understood.

I do not pretend to a greater judgment than other men; nor do I think it necessary to boast of my *Intellectuals*: since in this exigency there needs no more, than that men perfectly remember those *Precepts* I have already set down: And those *Precepts* are onely

two in number, viz. That men would not abuse the obsequiousness of their Clients; but employ them with that tenderness and civility, and so adjust unto them their Negotiations, that they may apprehend themselves not to be indifferent to their Patron, nor them insensible. And, That they do not mistake Morosity for Grandeur, nor great Passions for Greatness. Wherefore as often as men have occasion to make use of the service of others in the management of their Affairs, they are to consider the quality of the several persons about them, and with a regard thereunto, to appoint mean and sordid employments to men of as base a rank and extraction: They ought not (as some preposterously do, to their own disparagement more than that of others) employ Gentlemen in their Kitchens and Scullery, or such like mean Offices. There is not so much of State in that ambitious humour of being served onely by Persons of Worth; as there is odium, in debasing them so low. Nor ought they to set weak and sickly persons to hard labor; nor to cause the serious and grave to personate the Antique or Buffoon; nor the aged, to act the parts of the young and sportive. Homer doth not represent his Achilles so as if he employed Phenix, that reverend old man to be his Butler; but fixeth this Employment on Patroclus,

Two great directions for Superiors, how to deport themselves towards their Inferiors.

a man of more agreeable years and spirit. They are also to take care that they never impose an extraordinary trust, or laborious command, on any; or engage them in any great quarrel, but upon a great cause, or inevitable necessity: For common humanity obligeth us, not to make a sport of, or any way to misuse the good nature, care and vigilyncy of another. For even such as are *absolute Servants*, love not jeastings of so much trouble and importance to them, and commonly express their resentments as bitterly as he in the *Comedian*.

*They ought not to be put upon unnecessary troubles.*

*Slave that I am to a capricious Master! Is this a time of night to go to Town in? This errand might have been respited till day light.*

*Nor be put upon unsuitable employments.*

*Dædalus*, that brave Engineer, is said to have had all manner of springs and machins of iron, wherewith mechanically to represent the actions of several living creatures: But, can any man imagine that he ever made those to fly, whose nature it was to swim? or, that having no occasion to exercise his Art, that he yet never permitted them to rest, or stand still? Let them then generally follow his example, and let them temper their commands with

with mildness and moderation. As for those who are all imperiousness, who know no requests but what are express commands, who enforce those services they might otherwise readily dispose of; with whom every fault is criminal, and two or three petty defects an unpardonable miscarriage: certainly, these persons are not onely very injurious and oppressive in their demeanour; but ought to apprehend their own condition, as being environed rather with so many Enemies, than accompanied with a large retinue of Friends.

Not too imperiously treated.

There is also in the ordinary discourse and conversation of Great men, a certain mildness and affability, or rather staidness, and severity of temper, mixed with courtessie and jocundness, which whosoever practices, their dependents respect them as if they were their Parents, and are so far from detesting them as Tyrants, that they have a great affection for them. It is incident to humane nature, to hate whom they stand in fear of: But oftentimes it falls out, that many men studying to avoid excessive familiarity, (which they think inconsistent with that Power and Grandeur which is requisite to their quality) they become peevish and surly.

But with affability.

It will be no impertinent digression from our present purpose, to relate the Story of *Deioces a Mede*, who was endowed with very great wisdom. *Herodotus* tells us, how by reason of the great opinion his Countrey had of his Justice, he was chosen *King*, and amongst several laudable Customs he put in practice, this was one, whereby he preserved the dignity and honour of that Throne he was newly advanced to. Whatsoever business he had to dispatch, or employment to confer on any man, he managed it by others; so as that he suffered never any *Median* either to speak with him, or once to see him. This worthy Personage did apprehend very much lest he should be envied by his Subjects; and that they who had lately been his equals, and lived in as good fashion as he, would not patiently endure he should possess that extraordinary splendour and honour they themselves had conferred on him. This inconvenience he thought to remedy thus, if he not onely declined their converse, but presence; and accustoming them to the Commands of a *King*, he extinguished in them by degrees the remembrance of that private condition in which they had been better acquainted, and which they could never totally forget, whilst the memory of it would be renewed by constant visits and interviews. Nor indeed is it unusual for men



to fear and highly esteem those things that are removed from their sight, and which they are unacquainted; and that Opinion, like a Multiplying-glass, should magnifie things at a distance. Yet would not I advise *Great men* so to demean themselves towards their *Inferiors* and *Dependents*, as if they were their *Brothers*, and make them their *Confidants*: no, this *complaisance* is peculiar to *real* and *sincere* friendship. But as I would not make this my last advice, so neither can I allow this *austere* and *sullen* behavior. It is true, *Dionysius* did well, considering the *unsettledness* of his *new Government*, and the persons he ruled over, who were *Barbarians*, innured to absolute *Monarchy*: Yet certainly his condition was attended with a great many unpleasant *circumstances*; particularly, in that he deprived himself of all *society*, & that delight which ariseth from the *conversation* of *friends*. Wherefore let *Great men* preserve their *State* and *Honour*, yet by means agreeable; and when their leisure permits, let them willingly lend an ear to the applications of their *Domestiques*, and reply courteously, and sometimes begin discourses with them, and railly with them, and comport themselves with mildness; to the end that they may not altogether resent their *ill fortune*, but be satisfied, that if their *necessitousness* reduce them to depend on

Yet not with  
too much  
kindness.

*not* better, yet their quality is not absolutely servile. Let no man abuse himself: *Humane nature delights not in being subject*: All men affect Liberty: And however many ambitiously and vainly boast, and make shew of the Empire they have over others, wise men are content to possess it, without unnecessary ostentation thereof.

*Their Serviceableness ought to be recompensed.*

There are some who maliciously dissemble an affection for their Clients, to the end that they may oblige them more effectually in their service; they humour them with very good words and small favours: and having reaped from their industry and unusual diligence all advantages imaginable, they recompence the assiduity of their services with a little good language. This is an unworthy deportment, and so far from becoming a Person of worth, that it is not to be indured in any Body: it is a meer consenage; and if it be not handsome to defraud a man of his money and estate, it is criminal to rob a man of the fruits of his labours, and many years attendance; to defeat his hopes, and that expectation which we our selves sowed in him.

It is also a subtle, but unjust artifice which some men use, who reckon it amongst the obligations they have put upon their Domestiques, that they have not evilly entreated them; they register every good look, civil word,

word, or courteous action of theirs, and think they have thereby sufficiently rewarded them for all the cares, troubles, and dangers they have undergone for their sake. I must tell those persons, that it was no part of their agreement, or expectation, when they first came together, to be so served: they never proposed to themselves the requital of one courtesie or civility by another; but that Riches, and real Profit should accrue to them by that dependence. And it is no true payment, if having hired a Fidler to play all day at a Feast, we should, when he demands his money, invite him to sit down at the Table, and to hear us sing or play in the like manner, or perhaps more skilfully. No, he did not (as I may say) lend his musique, to be repayed in kind, but sell it.

Furthermore, As it behoves inferiour relations to put up the wrongs and injuries done them by their Patrons, and not onely patiently to support their contumelies, but with complaisance to behave themselves thereupon: So on the other side, it becomes Great persons not to take notice of every little fault in their creatures, nor rigorously to insist upon each punctillio with them, nor to censure them for every petty defect in their manners. For we may easily guess, how hard, or rather impossible

Every little default in them ought not to be resented.

a matter it is to finde another man *entirely complacential*, and never to disoblige us in word, gesture, or action : since we our selves, who ought better to understand our mindes and inclinations than any other can, can never so conduct our affaires, as to be always satisfied with the management thereof. Wherefore let them take heed lest they fall into too violent a passion, or too severely resent the defaults of their poor servants, as often as they mistake or erre in the discharge of their ordinary employs, or dispatch not a message so well, or fulfill not a command so punctually, or readily, as might have been expected, or wished. There are many who are too rigorous herein; not imagining that it is much more easie to contrive than to put in execution a thing : and that how fa- cil soever it be at first appearance in the design- ing, yet many accidents and difficulties inter- vene, which impede and rerard its perform-  
ance. Nor ought they onely to connive at, and pardon such faults as be *purely involuntary*, or as humane frailty precipitates them into; but also diligently to examine their own breasts, and to consider whether they themselves have well weighed all circumstances, and that they are not either *in part* or *altogether culpable* for those defects, which are imputed to their poor servants. For it commonly happens, that all the providence and forecast of the most wise  
and

and careful servant becomes successful, and prejudicial, through the indiscretion, peevishness, inconstancy of minde, and hastiness of humour in the Master ; Which made him to cry out in that ancient Comedy.

*Pardon, ye Gods ! the destiny's too bad,  
To be a Slave, and to a man that 's mad.*

Let them beware therefore how they censure, condemn, or otherwise reprove their Servants, when as they themselves onely are in fault, and deserve to be blamed.

Moreover , whereas this Conjunction is effected, and that men enter on this dependency upon no other aims and terms , as I have already evinced , than *hopes of advantage :* (without extraordinary regard

to particular inclinations, or affection ) Great personages ought to provide so for their dependants , that such as serve them diligently and carefully , and

*Great men ought not to be unmindful of the interests of their dependants.*

signalize themselves by their serviceableness to them, may not be defeated of their recompense, and what they may justly expect. And as it is the duty of such as are subordinate , and inferiours , not to press too vehemently in their own behalf , nor to urge their own concerns too much with their Superiours , but mildly

*Not they too boldly to insinuate the remembrance*  
*to importune their of them, or lightly to men-*  
*Patrons. tion them upon occasion: ra-*  
*ther suggesting them to their memories, than*  
*importuning their justice: For he understands*  
*not the artifice of obsequiousness, nor the ad-*  
*dress due to Great men, who treats them as a*  
*Creditour would his Debtour; who doth not so-*  
*licitly modestly, but boldly as it were arrests them:*  
*What ever he may have of right in his demands;*  
*the way of promoting his interests, is injurious:*  
*Thus parents are displeased, and all men au-*  
*thenticate their resentments, when their chil-*  
*dren implead them, though justly: there is*  
*somewhat of indignity in the procedure; The*  
*difference betwixt parent and childe, and the*  
*disproportion betwixt their quality, all vanish-*  
*eth when they appear under the names of*  
*plaintiff and defendant. As the client ought*  
*not to be troublesome to his Patron, in recounting*  
*his merits, or importuning his rewards; so it be-*  
*comes not the Patron to forget his deserts, nor*  
*to respite his acknowledgements too long.*  
*It is ungenerous in this case, not to own the*  
*industry and faithfullness of your Creatures;*  
*and who stays till he be reminded of his duty,*  
*either must be reputed insensible, as not know-*  
*ing: or unworthy, for slighting it; and must*  
*blame himself, if he fall into disrespect with*  
*his Clients, or be afterwards dis-served by*  
*them.*

them. These kinde of men should apprehend, that they are under an obligation to promote their personal advantages; the thing is a *real debt*, without the formaliry of *Covenant* and *Bond*; and we are engaged to see them recompenced, who lay out themselves and their lives, for our advantage. We ought not to *over-value* our goodness, nor to imagine our selves to be *generous*, in all our *retributions*: to enrich or otherwise gratifie our *affectionate Creatures*, is not alwayes a *Largeſs*: To be *great*, to be *powerful*, doth not entitle us to the *abilities* of other men, nor authorize us to challenge all their performances as our *due*: We are redevable to them for what they have done for us, and do but in effect pay them wages for their attendance and employments under us. We ought to be as ready to *acknowledge*, as to make use of them: and to proportion our *sentiments* and *munificence* to their zeal and *diligence*; and to imitate the Earth in its products, which the more it is cultivated, tended, and lookt after, the more plentiful Crop doth it yield the Husband-man. Hereby we shall not onely act a part befitting us, but acquire the reputation of *gratitude* and *liberality*: wherein one may observe, that more is gained than an *unprofitable* and insignificant *applause*; For our *creatures* are thereby more fixed to our service, and

and more devoted to our persons; and others are enclined to embrace all opportunities of obliging so sensible and good-natured Patrons.

*Such as are dependants, ought not to be streightned in their diet or salaries.*

Great men ought also (howbeit many think it a matter of small importtance) to take special care that their domestiques and inferiour friends be well provided for; that they be not streightned in their diet, nor poorly maintained, so as to be reduced to mean Shifts whereby to victual and otherwise accommodate themselves, for it is a part of the recompense due to their officiousness, and no act of singular grace, that every one of them be maintained according to his quality. They which usually pinch them in their Victuals, or totally discommen them, like Slaves, upon any misbehaviour, or neglect, are to be reprehended upon two grounds; both because they disoblige, and incurre the hatred and reproaches of those self same persons by whom they affect to be respected and commended: and, for that they give the world just cause to censure them for parsimony and nigardliness towards such men as are onely retained by them (there being no other reason imaginable, why they should create themselves that trouble and expence) and designed to augment their splendour, and possess the people with an opinion of their genero-



city and magnificence. Besides, those very persons finding their *smallest miscarriages* and *peccadillos* so severely examined, and their *deserts* little regarded, they contract a *disesteem* for their *Patron*, and his service; and at length absolutely *despise him*. Nor do they study which way they may either recover his *good grace*, or preserve themselves any way therein; but by degrees *esloign* themselves from him: And, to speak modestly in the case, *It is not to be presumed, that any man cares to be beloved, or to love another, but for interests sake*. Hence it is that few or none, but such as are of the meaner sort, will *condescend* to others, and become their *followers*: No; it is *profit* which cements, and *profit* dissolves this *League*. It behoveth therefore *Great men* to endeavour as much as they can to enflame their *dependants* with all *just hopes*, to endear them unto them as much as it is possible, to the end that they may the more *cheerfully* serve them, and embrace their interests with such confidence as becomes men who know *their own good fortune* entirely to be *joynd* therewith. And this they will effect, by treating them rather *civilly*, than *imperiously*; and by expressing proportionate resentments and favours for their *merits*. But as the world goes now, most *great men* imitate those *Lawes* which are none of the most prudent, though enacted by *several Cities*,

*Cities*, whereby men are affrighted from doing ill by terrors and penalties: And they imagine it enough, if they make provision that no man escape unpunished, or, at least obtain advancement by his crimes. I should think it much more agreeable for them to regulate themselves by those Edicts which are by *Xenophon* term'd *Royal Laws*: by which Laws it was ordained, not onely that offenders should be punished, but the virtuous recompensed, by proposing rewards to the valiant, and the good. Let Great men therefore study to render their dependants absolutely their creatures, and to make it their inclination as well as interest, to adhere unto them. For, Command is then most pleasant, and obedience least irksom, when it is established upon the clients devotion, and not deference onely. As for that Empire which is founded upon constraint, and the necessitous condition of repining vassals, I believe it to be a qualification God confers upon such as he accounts worthy of that punishment whereto *Tantalus* is said to have been condemned in Hell, where he was continually to languish under the dreadful apprehensions of a second death continually threatening him.

Discord ought not  
to be sowed and fo-  
mented amongst  
dependants.

It is a cunning and subtil  
devise which some men have,  
of sowing discord perpetually  
betwixt their dependants, and  
keep-

keeping them at variance. These men fear nothing so much as that their Creatures should hold a good Correspondence one with the other, and think the worse inseligenge they have one with the other, the better they shall have with them all themselves. I shall onely demand of these Politicians, and Great wise men, if their dependants be wicked, and of a suspected fidelity, why do not they discard or correct them, rather than jealously watch over them? If they are men of honesty and integrity, why do they create themselves an unnecessary vexation? what great exploits can they do by the service of such as so little understand one another?

Wherefore let them learn the *Art of ruling*, and that *Conduct* which is necessary to the proper managing of Power: This is no easie and common matter, or such as may be acquired without extraordinary attention: It comes not by *instinct*, nor is propagated by *generation*: to the obtaining thereof, more is requisite than a good fortune, and a sense of its necessity: in fine, it is so transcendent a quality, that to speak the truth, it seems to be placed above the designs and contrivance of mankind, and it is rather a peculiar gift of God, than the acquess of humane prudence. But the directions leading thereunto are not to be delivered occasionally

ally by a digression in this discourse; but to be deduced from another Art, wherein whosoever is thoroughly conversant and knowing; the same will neither fail in the *suitable Choice* of his Instruments and *Creatures*, nor in his comport towards them; so as to effect, that they who *mutually* love & correspond among themselves like Brethren, may also agree to love, serve, and even adore him.

Amongst the Documents of that Art, it is one great and wholesom Precept, *That such as are in power ought to assure themselves of the affections of those they rule over*: hereby their Empire is more secure and stable, and the voluntary services of their *Vassals* are not onely more pleasant to them, because *unconstrained*; but infinitely more *advantageous* to their Rulers; whose interests shall not be neglected any way, as long as their persons are not *indifferent*, or *odious* to them. Whence it appears, how much they mistake themselves who live at continual variance with their families, who not onely abandon their Concerns, and forget or slight their particular Advantages, but depress, and oppose them, as if they were their *adversaries*: whose sense of the *unusual* care, fidelity, and dispatch of a good servant, prompts them not to reward or *preferre* him, but to fix him to their adherence, by making it impossible for him otherwise to subsist: They imagine that he would

would be less their friend, if promoted above the condition of a servant, than if once his fortunes grow considerable, he will certainly either totally prosecute those, or (if he be excessively generous and acknowledging) only intermix their concerns with his own; and make that but a part of his care which is now his whole employment. I should think it a much more wise course, to imitate as far as possible (for the alteration of times, Religion, and other circumstances hinder us from following the practice) the usage of the Ancients who made Free-men of such as had faithfully served them; thus we should distinguish those who signalize themselves to us by their industry and faithfulness from ordinary and servile Dependants, and admit them to a nearer and more generous friendship or relation. Nor do I apprehend this course to be more prudential only, but more profitable. For, what Farm, or Manor, yields so great and certain income to a rich and potent Grandee, as an intire friend & what profits may compare with these: which many Princes have received from their affectionate creatures? How vast a difference is there in our relying upon generous and obliged friends, for the supporting or carrying on of our affairs; and trusting our persons and estates, in the hands of such as have scarce the appearance of friendship to ascertain them to us; no reality at all?

For such who mannage their parts and obsequiousness, as they would moneys, which they do not lend gratis, but put out to use, are presumed always to expect interest, and to regulate their Addresses and Applications solely by their utility, and private gain. Whereupon they serve great men, as Tenants do their Landlords, who do not expend themselves and their riches to embellish their tenements, or to beautifie their grounds with pleasant Gardens, Walks, and Groves, Grots and Aqueducts; but contrive which way they may improve the Land to their advantage, and with least cost multiply their present profits: Thus, they, being retained as it were by wages and salary in the service of Great Men for a time, study not during that interval, how they may most benefit them, nor how they may best advance or secure their power, riches, or dependances; but how they may make the best of that opportunity for themselves. But, when they are removed from the fence of gain and particular emolument, and fixed to us by those more general and noble ties of affection and handsom friendship; they no longer act like self-minded Tenants, but embrace all our concerns with the same zeal and integrity, as if they were their own, studying rather to aggrandise themselves by the greatness of their Patrons, then regarding their annual Incomes, and the profits that from  
year

year to year accrue to them. Thus, having devored themselves to our families, and as it were cordially espoused *our interests* once, they account nothing troublesome, great, or hazardous, which is beneficial to us; having possessed our selves once of their hearts, our interests are no longer *different*; they have but *one* important concernment, and that is, *for us*.

Since it is thus; if we purpose not to resign our selves wholly up to *pride and ambitious arrogance*; if we will not devote our selves of all *humanity*, and relinquish that nature and reason which distinguisheth as much *man* from *man*, as from other *Beasts*; if we intend not to degenerate into *brutishness*, and grow perfect savages; let us foment and nourish in our selves these *friendly inclinations*; let us put on an *amiable temper* of Spirit, and make it as much *our nature* as it is possible. Let us embrace an opinion which bringeth with it all the inducements that the *greatest profits and delights* can suggest. Man is a *Sociable* creature, and it is not only our *wisdom*, but a *compliance with humanity*, and those *uncontrived, unbiassed sentiments* which we assume not, but are born with, to prosecute those means which erect and establish an *agreeable friendship & amity*. This one circumstance is so considerable, that they who harangue upon this

*The commendation of this exalt deportment of great Persons towards their dependants.*

subject, profess no wise man can be entirely happy in a *Wilderness*: that it is not in the power of *Vertue, Knowledge, or Grace*, to felicitise the solitary; and that even *Heaven*, would cease to be *Heaven*, and the *Joys* thereof to be *disgusted*, were it not for the company there, and that innocent agreeableness of the *Saints and Angels* assembled together. Nor is there any thing more facile, or whereto we are more prone, than vehemently to love and affect those who delight us. Besides, there is a great tie and obligation put upon the Spirits of men by dayly cohabitation and converse, whereby they become united and leagued one with another: as we observe in *Beasts*, which being bred up or used to feed together; the *Brutishness* of their nature hinders them not from resenting the absence, and missing their former acquaintance. In so much that I cannot persuade my self, but those persons do violence to nature, and injure humanity it self, who do not sincerely love, and communicate their good Fortunes with such whose fidelity and carefulness they have experienced, whose manners and humours they allow, and of whose affection they are infallibly assured.





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